

The SCRIPTURE STANDARD

*Pleading for a complete return to Christianity
as it was in the beginning.*

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The Triple Crown

ON certain ceremonial occasions the Pope wears his tiara or triple crown. In earliest times he was distinguished by his high pointed cap, richly jewelled. Afterwards this was encompassed by a crown, later surmounted by a second crown, and finally by a third. This triple crown is a symbol of papal sovereignty over the spiritual, temporal and purgatorial realms. No one disputes his claims to the latter realm, for no such place exists. He is welcome to rule over this imaginary kingdom. Purgatory is the greatest means of raising money by false pretences the world can ever conceive.

So far as regards the Pope's claim to temporal sovereignty no one takes that seriously. Throughout history kingdom after kingdom has renounced that myth. But the claim to authority in the spiritual heavenly realm, to "loose and unloose" and to be the Vicar of Jesus Christ are blasphemies typical of this arrogant counterfeit of Christ's church. Is it anything else but blasphemy for a man or system to take the place and authority that belong to the Lord Jesus Christ, of whom alone it is written that "on his head were many crowns" (Rev. 19:12)? So the hymn praises the Son of God in the words "Crown Him with many crowns."

In quite another category are the three crowns placed upon the head of a monarch of Britain at different stages of the coronation ceremony. These three crowns—King Edward the Confessor's crown, the Imperial State Crown, and the crown specially made for the occasion—are all highly symbolic, but of an earthly, not a heavenly kingdom. The crown, in whatever connection it be used, is symbolic of glory, power, authority and victory.

Diadem and Wreath

As with many other symbols of glory the Bible uses the crown as depicting the heavenly and spiritual. Our highest ideals of attainment are conveyed by a crown. The word of God takes that ideal and uses it to illustrate the highest spiritual glory, power, authority and victory.

Various crowns are spoken of in Scripture. First, there is that translated in the Revised Version as "diadem," although appearing in the Authorised Version as "crown." The diadem is a mark of royalty, either real or usurped. All the passages speaking of diadems are contained in the book of Revelations. In 19:12, as we have seen, it is "the Faithful and True one" who is so crowned. In 12:3 it is the usurping red dragon, the enemy of Christ and His church, who is crowned with seven diadems; and in 13:1 it is the beast with a blasphemous name who has ten diadems upon his ten horns.

The only true wearer of this diadem is the Lord Jesus Christ, King of kings, Lord of lords, conqueror of sin and death, "the Lamb who by his blood ransomed men for God from every tribe and tongue and people and nation" (Rev. 5:9). Earth re-echoes the praises of heaven in such hymns as

"Bring forth the royal diadem
And crown Him Lord of all."

and—

"Look, ye saints, the sight is glorious:
See the Man of sorrows now
From the fight returned victorious;
Every knee to Him shall bow.
Crown Him, crown Him,
Crowns become the Victor's brow."

Then there is the crown as a badge of victory. The victors in the ancient Greek games were crowned with wreaths of laurel, wild olive or other plant. Taking an illustration from this Paul writes, "They do it to obtain a perishable wreath, but we an imperishable." (1 Cor. 9:25). As distinguished from the royal *diadema* this

crown was the *stephanos*, and is referred to in Matt. 27:29; 2 Tim. 2:5; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4 and Rev. 2:10. The passage in Matthew tells how the soldiers plaited a crown of thorns and put it on the head of Jesus. So much for the kingship of this Galilean carpenter! Yet unconsciously they were crowning Him victor over the powers of darkness.

Crowns that fade not

Others of these passages are worthy of being enlarged upon a little. In James 1:12 and Rev. 2:4 the one who endures, who is faithful unto death, is promised the "crown of life." In 1 Peter 5:4 faithful and willing shepherds of the flock of God are to be rewarded with the "unfading crown of glory." And in 2 Tim. 4:8 Paul in almost his last written words expresses his certainty of receiving the "crown of righteousness." As certain as Paul was, so certain can we be, for the crown is not to him only, but to all who have loved the appearing, the manifestation, the first coming of the Lord Jesus Christ.

The things that fill men's thoughts to-day will be no more to-morrow. "The glory that was Greece and the grandeur that was Rome" are to-day simply terms reminding us of long-past civilisations and departed glories. The "eternal city," Rome, shall pass like any other city of earth. The only eternal city is the "Jerusalem above," "the holy city, the new Jerusalem, coming down out of heaven from God."

Glory, life, righteousness, the triple crown of unfading, eternal things. We can wear that crown.

He who is crowned with glory and honour tells us that He is coming again, to make all things new. His words are encouragement and warning: "I am coming soon; hold fast what you have, so that no one may seize your crown." (Rev. 3:11).

EDITOR.

Christian Science, Cult of Mary Eddy Baker

IV. Faith Healing

AS this has been the real root of success in the spread of this cult, some attempt must be made to assess the claims to faith healing by Christian Science. This could be a very long and unprofitable study, but a little of Mrs. Eddy's own evidence will be sufficient for most thoughtful people to form a fair opinion of her prowess in this field: "One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, wrote to me: 'I should have died, but for the glorious Principle you teach,—supporting the power of mind over the body and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken [clearly a thoroughgoing hypochondriac—G.L.] only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily but mental. [Too true—G.L.], and I was cured when I learned my way in Christian Science.'" (*Science & Health*, p. 382, 24 - p. 383, 2).

Without any skill as a healer, and possessing just a basic working knowledge of psychology, I could have prescribed many another cure for such a man, though he might not have enjoyed mine so well. Neurotics of this kind are the backbone of the movement's healing success as may readily be seen by reading through the chapter in *S. & H.* headed "Fruitage" (another of Mrs. Eddy's own words). I spare you the weariness, and quote just one case: "For a number of years I was a weary woman, not ill enough in health to be called an invalid, but suffering more than could be told with fatigue and weakness. ['Maungy' we call it in Yorkshire—G.L.]. Feeling that this was God's will, I did not ask to be healed, although I was constantly doctoring. I suffered with dyspepsia, congestion of the liver [both due to lack of exercise?—G.L.] and many other things, including weak eyesight. With all the medicine, and with different changes for rest, I never regained health, and thought I never should, so I prayed for grace to bear my cross patiently for others' sake. One day, while lying on my couch exhausted, which had become a frequent experience, the words came to me: 'Whatever ye shall ask in prayer, believing, ye shall receive.' I rose, knelt down and said, 'O God, make me well.' I was telling a friend this and she kindly gave me a 'Sentinel.' Imagine my joy when I saw the testimonies of healing! I believed them, remembering our Lord's words, 'Blessed are they that have not seen, and yet have believed.'

"I obtained a copy of *Science & Health* and before a week had passed, I realised that if God was my all I needed no glasses. My eyes were healed in a few days, and since then I have never thought of glasses. I was also cured of dyspepsia, and nothing that I have eaten has hurt me since then. The belief in health laws was next destroyed, by knowing that our heavenly Father did not make them, and from this has come the beautiful experience of the overcoming of fatigue.

"For this alone I can never be thankful enough. True indeed are the words, 'They shall run, and not be weary.' This was more than a year ago, and I can say that not once have I felt inclined to lie on the couch, nor have I had a headache, although I am doing more work than ever before. [There's the real cure—G.L.]. Fear has also been overcome in many ways."—A.L., Chelmsford, England (*S. & H.*, pp. 677 and 678).

Such healing as is achieved is the result of suggestion on an unstable mind ready prepared to receive it. The extremes of nonsense talked by Christian Scientists on this score bring a normal balanced person near to nausea; as an example I quote:

'Prayer for a Dyspeptic'

"Holy Reality! We BELIEVE in Thee that Thou art EVERYWHERE present. We really believe it. Blessed Reality, we do not pretend to believe, think we believe, believe that we believe, WE BELIEVE. Believing that Thou art everywhere present, we believe Thou art in this patient's stomach, in every fibre, in every cell, in every atom, that Thou art the sole, only Reality of that stomach. Heavenly, Holy Reality, we WILL try not to be such hypocrites and infidels, as every day of our lives to affirm our faith in Thee and then immediately begin to tell how sick we are, forgetting that Thou art everything and that Thou art not sick, and therefore that nothing in this universe was ever sick, is now sick, or can be sick. Forgive us our sins in that we have this day talked about our backaches, that we have told our neighbours that our food hurts us, that we mentioned to a visitor that there was a lump in our stomach, that we have wasted our valuable time, which should have been spent in Thy service, in worrying for fear that our stomach would grow worse, in that we have disobeyed Thy blessed law in thinking that some kind of medicine would help us.

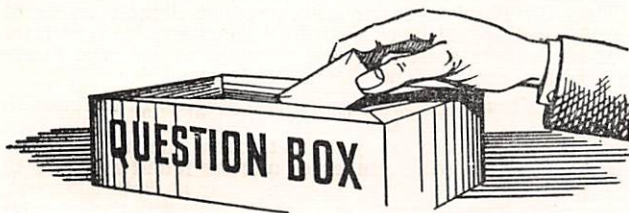
"We know, Father and Mother of us all, that there is no such thing as a really diseased stomach; that the disease is the Carnal Mortal Mind given over to the World, the Flesh, and the Devil, that the mortal mind is a twist, a distortion, a false attitude, the HAMATIA of thought. Shining and Glorious Verity, we recognise the great and splendid FACT that the moment we really believe the Truth, Disease ceases to trouble us; that the Truth is that there is no Disease in either real Body or Mind; that in the Mind what seems to be a disease is a False Belief, a Parasite, a hateful Excrescence, and that what happens in the Body is the shadow of a LIE in the Soul. Lord help us to believe that ALL Evil is Utterly Unreal; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say 'I am sick.' Help us to stoutly affirm with our hand in Your hand, with our eyes fixed on Thee, that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen."

(*Faith Healing & Christian Science*, by A. Fielding. p. 199-200).

I would prefer dyspepsia.

(To be concluded)

G. LODGE.



CONDUCTED BY
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Q. According to Matthew 2:13-23 Jesus was taken into Egypt until the death of Herod. Yet in Luke 2:21-39 we are told that Jesus was brought to Jerusalem, after His mother's purification, then returned with His parents to Nazareth. How do you account for this, unless Herod died soon after the birth of Jesus?

A. At first sight the two accounts seem confusing, if not contradictory. But a reconstruction of the events in their probable order helps to clarify the matter.

It has been suggested that after the birth of Jesus Joseph and Mary went to Jerusalem from Bethlehem, and returned to Nazareth (Luke 2:39). Later, they returned to Bethlehem, and were there visited by the wise men (Matt. 2:1-12). But there seems no reason why Joseph and Mary should have made a second journey to Bethlehem, especially as it was a hazardous journey for a woman to make with so young a child. Again, Matt. 2:1 does not seem to support such a theory.

The alternative explanation is the more probable one. Eight days after His birth Jesus was circumcised (Luke 2:21). Thirty-two days later Jesus was presented in the temple, as the law of Moses required (Luke 2:28-38; Lev. 12). At that time there would be no danger in taking the infant Jesus to Jerusalem, for it is evident that Herod did not know of His birth until the visit of the wise men (Matt. 2:1-7). That visit occurred some time later. Herod, in his attempt to kill Jesus, slew all the children in Bethlehem, "... from two years old and under, according to the time [italics mine] which he had diligently enquired of the wise men." (Matt. 2:16). It would have been unreasonable even for Herod to slay children of this age if he was looking for a newly-born child. Again, assuming that the star appeared in the east at the time of the birth of Jesus, the journey and the preparations for it would take some time. Note too, that the wise men saw Jesus in a house in Bethlehem (Matt. 2:11) and not in a stable, as is so often erroneously depicted.

Then came God's warning to Joseph, and the flight into Egypt. The stay in that land could not have lasted long, for it seems fairly certain that Herod died soon afterwards. Joseph would have returned to Bethlehem had not Archelaus, the son of Herod, who was as ruthless as his father, succeeded to the tetrarchy of Judea. Under God's guidance Joseph came to Galilee and dwelt at Nazareth (Matt. 2:22-23). Although still under a son of Herod (Luke 3:1) it was much safer there.

These events therefore must be placed between verses 38 and 39 of Luke 2. Luke may not have recorded them because they are not in the main account of the birth of Jesus, but are incidents arising from it. Matthew, on the other hand, may have included them in writing primarily for Jews, to show the contrast between the attitude of Herod, a Jew, and that of the wise men, Gentiles. This contrast was to be more pronounced as time went on.

As to the time of the death of Herod the precise date is not known. It is generally accepted that it was March-April, 750 A.U.C. This date is based on the calendar in use throughout the Roman Empire at the time of Christ, which reckoned from the date of the founding of Rome. However, in 526 A.D. a monk named Dionysius Exiguus, by the command of the Emperor Justinian, drew up our calendar, reckoning from the birth of Christ. This took the place of the Roman calendar. It is now realised that Dionysius made a mistake in calculating the birth of Christ from the Roman calendar as 753 A.U.C. It should have been 749 A.U.C. or even earlier. Reckoned by our calendar this means that the birth of Christ took place about 4 B.C. and the death of Herod about 3 B.C.

Q. Why was Moses permitted to marry a Midianite (of the tribe of Ishmael) (Ex. 2:16)?

A. There was no reason why Moses should not marry a Midianite! Under the circumstances it was the right thing for him to do.

The Hebrews and the Midianites were related, for both were of Semitic stock. Midian, from whom the tribe descended, was one of the sons of Abraham, by his second wife Keturah (Gen. 25:1-2). In marrying Zipporah, therefore, Moses was following the patriarchal practice of marrying within the family of Abraham.

Later, when the Law was given, the children of Israel were forbidden to marry outside their own race, because of the idolatry of the nations around them (see Deut. 7:1-11). But the family of Jethro were not idolaters. Not only was Jethro a priest, as was the head of each family in patriarchal times, but by comparing Ex. 2:16 with chapter 18, it appears that he was a priest of the true God, as Melchisedec had been in Abraham's day. This has been to some extent confirmed by archaeology. During his Sinai expedition in 1904-5 Sir Flinders Petrie discovered at Serabit traces of what he described as "Semitic worship," bearing a strong resemblance to that later offered under the law of Moses, rather than Egyptian worship, which might have been expected. This area was the ancient land of the Midianites.

There was also a connection of language between the two peoples. In the rubbish near the temple of Serabit, a piece of pottery was found. Written upon it in black paint or ink were characters that were completely different from the hieroglyphics of Egypt. Comparing it with pottery bearing similar characters found at Gezer in Palestine in 1929, with writing on a tile found the following year at Beth Shemesh, and with writing on pottery taken from a tomb at Lachish in 1935, the Serabit characters were found to be not Egyptian, but archaic Hebrew.

We can well understand, then, not only why Moses should marry a Midianite, but why there should have for some time existed a close friendship between the Israelites and the Midianites. We can also see why Jethro became an adviser to Moses (Ex. 18), and why Hobab, being of a desert people, was gladly accepted as a valuable guide in the wilderness wanderings of the children of Israel (Num. 10:29; Judg. 1:16).

SCRIPTURE READINGS

Feb. 2—2 Kings 5:20-27. John 12: 1-11.
 9—Zechariah 9:9-17. " 12:12-33.
 16—Isaiah 6. " 12:34-50.
 23—Numbers 12. " 13: 1-20.

'AND MARTHA SERVED' (John 12:2)

Our first glimpse of a household where Martha served is in Luke's gospel (10:38-42). The village is not mentioned by name but the house was

Martha's. She was the mistress and the servant. Jesus was obviously a welcome and honoured guest. His presence made Martha very busy, and even 'distracted' (R.V. margin) with her hospitable duties to the extent that she became irritated with her sister on account of her apparent indifference to the urgency of the duties. It was small wonder that Mary so forgot the physical needs when so supreme a teacher and so great a personality was there. Do we have a proper appreciation of the supremacy of spiritual needs as against physical? I trow not, but we do have both needs of course. The Saviour once sa'd: 'I have meat to eat

that ye know not of' (John 4:32)—the satisfaction of guiding a lost soul into His ways. He then forgot thirst and hunger. Doubtless it was Martha's love and respect for her guest that made her so 'anxious and troubled', but she had to be rebuked. It was needful firstly that she should not get so excited, and secondly, not grudge her sister preoccupation with the higher things. She might have enjoyed them as well, and in all probability did so afterwards. We can all understand her impatience, and sympathise with her. Can we all learn the lessons she was taught? Christians have the privilege of 'sitting at Jesus' feet' more than they do. They have also the privilege of serving Him, because 'Inasmuch as ye did it . . . ' (Matt. 25:40).

There are three accounts of the supper at Bethany with which we are now concerned, and at which Martha served. It was probably her last opportunity in the fleshly sense. We should read all three of them, as is so often the case with the gospel records, to get the complete picture (Matt. 26:6-13; Mark 14:3-9 and our present passage). It took place in the house of Simon the Leper, possibly identical with 'Martha's house', but we think not. 'Lazarus was one of them that sat at meat', so we assume the Bethany trio were guests, but a larger home perhaps was opened to them so that the immediate disciples of Jesus could be there. Perhaps Simon was another grateful soul concerned that so pure, holy and gracious a person should be suffering the hostility and rejection of the religious leaders in Jerusalem. He was rejoicing with the sisters in the restoration of Lazarus.

There is a marked contrast between Martha and Mary but they both loved Jesus and were likewise loved by Him. There is something specially sweet in this mutual relationship. Perhaps it is the sweetest human experience. The evangelist records, 'Now Jesus loved Martha, and her sister, and Lazarus' (11:5). A specially close human relationship is indicated in this way, and emphasised because of the strange circumstance that Jesus did not immediately hurry off to help His friends when He heard of the sickness of Lazarus. We love all the members of the local assembly, and yet some are closer to us in the same way as John was 'the disciple whom Jesus loved', though Jesus loved all the disciples, including Judas Iscariot. But it was John with whom He felt the closest intimacy, harmony and fellowship. There was a special bond of love with the household at Bethany, which must have brought comfort to the Saviour in these terrible last days of His human life.

Martha was impetuous. Mary was thoughtful. Martha rushed out to meet Jesus immediately she heard He was near. She wondered if He had not come before because He had ceased to love them. Nevertheless she could not doubt

Him, and expressed a very deep faith in His teaching and His power in saying, 'Even now, whatsoever Thou wilt ask of God, God will give it Thee'. Mary did not go out until her sister told her quietly, secretly, to avoid the attention of others. She did hasten then, and fell at His feet, as though her delay required this abasement because of her inward doubts of One whom she knew could not be unkind, and yet had appeared to be so towards her. Something required explanation, and it was abundantly given in action, while a great mystery remains. It is one of the secret things (Deut. 29:29).

It must be hardly possible to realise the thankful feelings and the responsive love which filled the hearts of both sisters. What a supreme joy on Martha's part to serve at the table where the Saviour and her brother reclined. Mary demonstrated her feelings in the act of sacrifice and homage which is told wherever the gospel goes. It was rendering worship, acceptable because of its purity and love. The spirit which criticised was unworthy though cloaked with logic and charity. Deep in the heart of the chief complainant was covetousness. To what use was the ointment going to be put? It had been carefully kept for some special occasion, but what better could ever come than the anointing of the Son of God, in their very midst as the holiest and best of men. Is this not Mary's thought—

'Were the whole realm of nature mine,

That were a present far too small?'

Not often, if at all, was Jesus to be at home with them in the flesh again, but is there not the promise, 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him' (14:23)? The wonderful joys in service, worship and discipleship, which Martha and Mary enjoyed, can thus be ours also.

R. B. SCOTT.

CORRESPONDENCE

Dear Bro. Editor.—I read with interest Bro. Lodge's letter in reply to my suggestion for a delegate conference of churches on the question of support for evangelists. I was disconcerted, however, by Bro. Lodge's last sentence which seems to imply that I have a 'pride' which makes me 'yearn for a "national executive" to give us form and substance like the sects around us'. Indeed, the whole tenor of my articles has been to exclude the intrusion of human innovations into the work of the Church, one of which is that very 'national executive' to which he refers.

This can be very simply proved if we consider the purpose for which these innovations were instituted, namely evangelisation only, involving the ap-

pointment and upkeep of evangelists. If we assume that this purpose is justified why then do such committees not appoint elders also?

But now to Bro. Lodge's real difficulty—the necessity or even desirability of holding conferences of any description. He says, 'There is no example of the kind of meeting visualised in our brother's suggestion' and 'in every case we are offered only an inference—not a necessary inference. I feel personally that this has been a major stumbling-point.' Bro. Lodge, however, in his first paragraph, has refuted the very evidence that would have removed his doubts on this point and omitted any reference to the legitimacy of such conferences, to which I referred in my article, viz., 2 Corinthians 8.

My reference to Acts 15:2 was merely an introduction to show that the Council of Jerusalem indicated that it was scripturally correct for churches to collaborate with one another. It is true that the purpose of this meeting was to determine a question of doctrine. My reference to 2 Corinthians 8, however, was intended to show that collaboration on non-doctrinal matters was also possible. Of course no meetings are necessary nowadays to determine doctrine, since that has already been determined for us once and for all in the New Testament. That does not mean to say we cannot have meetings to determine the application and meaning of doctrine as contained within these same Scriptures, where doubts exist as to the exact interpretation. The same applies to non-doctrinal matters such as the support of evangelists. This is proved by 2 Corinthians 8, where we see that the Churches of Macedonia collaborated to contribute towards the needs of the brethren in Judea on the occasion of the Jerusalem famine. Reference is also made to this in Acts 11:28-30, 1 Corinthians 16:1, Galatians 2:10 and Romans 15:26.

It will be observed that 2 Corinthians 8 refers throughout to the generosity of the Churches (plural) of Macedonia (vv. 1-2). Verses 16 to 18 show us that Paul sent Titus to start the work in Corinth along with another brother. Verse 19 shows us that this brother was not merely the selection of Paul but that he had been chosen by the Churches of Macedonia (Paul was writing from Philippi, the first church in Macedonia). It is true there is no record of a meeting of churches, but is it not a reasonable inference that they would have to meet in some way in order to appoint this delegate to Corinth? Verse 23 categorically states that Titus and this brother were delegates of the churches. Verse 24 urges the Corinthians to 'show them' [so that the churches may see it] the proof of your affection and the ground of our boasting to them about you'.

So far then from there being 'not a necessary inference' of any meeting between the Churches of Macedonia which is Bro. Lodge's difficulty, it seems to me

that here we have every possible inference that such a meeting must have taken place. In any case, I cannot conceive that there is anything scripturally wrong in meeting together to do good. It is true that as far as doctrine is concerned we cannot be too careful in adhering to the very letter of the Word of God, but this does not mean that we are bound in the matter of expediency. Herein, I believe, lies the great wisdom of God in leaving us latitude to carry out His Word by the best means possible and suitable to the age we live in, provided of course that we do not thereby disobey the directions or impeach the doctrine so clearly laid down in His Word.

I trust this explanation will have cleared up some of Bro. Lodge's difficulties. I do not necessarily claim that a national conference would solve our difficulties. It may be that district conferences would be more suitable and more in line with the Macedonian example. What I do claim is that there is nothing wrong in conferences between churches which enable us to have closer contact with one another, to make our needs known and to feel that 'the body is not one member but many' (1 Cor. 12:14).

W. BROWN.

Dear Editor,—The essay on 'The Organisation and Government of the Church of Christ' by W. Brown was so stimulating and mainly good that the sting in its tail is the more disappointing.

Bro. Lodge has already voiced a restrained but welcome protest against the misuse of Acts 15:2. That the Jerusalem meeting of inspired apostles made an inspired doctrinal pronouncement is shown in verse 28 and the fact that verses 23 to 29 constitute the first letter to the Gentiles in Antioch, Syria and Cilicia proves that we are not required to imitate such an instrument of divine revelation.

Bro. Brown's sixth instalment contained this profoundly disturbing sentence: 'Then we would have a gathering of delegates, ready to express the voice of the whole church on this question'. How can the voice of the whole church possible be expressed anywhere? Does the church only exist in Britain? Does a majority vote express her voice?

This is the very core of our scriptural objection to councils, synods, conferences or any other form of society larger than the local assembly. Such a conference is neither the church in one locality with its scriptural office bearers, nor is it *the whole church whose Head is the glorified Christ*. It is an affront to the Lord who has revealed His Word for all time. It also overrides the authority of the elders in each church for they are entitled to differ from the elders in other cities on matters of expediency.

Bro. Brown claims scriptural approval

for his plan but does not justify the claim. Acts 15 denies it and his other reference is equally unsound. 2 Corinthians 8:1-5 shows that churches collaborated in giving not in deciding. It had been decided already that the strong should bear the infirmities of the weak. The only thing left was to round up the gifts. Not the slightest resemblance here to a modern conference! We must be careful not to get our necessary and permissible inferences mixed up with wishful thinking.

R. A. HILL.

NEWS FROM THE CHURCHES

Aylesbury.—We have recently enjoyed a visit from Bro. and Sis. E. P. Lake, who are at present working with a group of brethren to establish the Lord's church in Norway. Bro. Lake is an Englishman who left this country about twenty years ago to go to Canada. There he obeyed the gospel, and he has since been preaching for churches in Canada and the United States. Sis. Lake is an invaluable help to the work in Norway, for she was born in that country. Bro. Lake was on a two weeks' visit to his people, who live at Oxford. We were very pleased for him to preach for us on three Lord's Days, and also to be with us in midweek. He showed some very fine colour slides of the work in Norway and in other parts of the world. Our brother hopes (God willing) on his return home from Norway to Canada next September, to spend about eight weeks in this country and to hold some missions.

Hereford, 72 Whitehorse Street.—On 5th January 1958, we had the joy of baptising Stephanie Jill Sharples into the name of the Lord. Though young to take this step (eight-and-a-half years) it was no sudden decision. We are 'confident of this very thing, that He which hath begun a good work . . . will perform it until the day of Jesus Christ.' A.S.

Tunbridge Wells, 5 Mount Ephraim Rd.—On Friday, December 20th, 1957, Valerie Standridge put on the Lord Jesus Christ in baptism. Our sister made her decision after careful study, and we humbly thank God for her willing acceptance of truth. May the Lord bless and use her for his glory. We thank our brethren in Brighton for again placing their meetinghouse at our disposal. Brethren, pray for us.

A. E. WINSTANLEY.

Wigan, Scholes.—We rejoice that the gospel continues to make progress. On Lord's Day, December 15th, 1957, Mrs. Eva Greenhalgh came forward, after the preaching of the gospel by Bro. Philip Partington, to confess Jesus as her Saviour and Lord. She was immersed

into the ever-blessed name on Tuesday, December 17th. May the Lord bless her and keep her faithful.

R. RATCLIFFE.

Northern Rhodesia, Fort Jameson.—In an airmail letter of December 12th, 1957 Bro. Clayton Nyanjagha writes: 'We have had a visitor from Lusaka, Bro. A. Ziba, who is an evangelist. During his seven weeks' stay the church has improved much and nine souls added.'

South Africa, Woodstock, Capetown.—On behalf of the church here we express deep appreciation for co-operation and kindness in having made these reports possible during 1957.

A Back-to-the-Bible campaign was convened at Simonstown from November 28th to 30th. Bro. Conrad Steyn preached and I conducted the singing. Attendance averaged twenty-four each evening, mostly humble people. Yet in the same hall about three hundred 'teenagers come together for a 'rock 'n' roll' session once a month, but for the gospel only eight youths from a nearby Welfare Home came. Though the effort seemed discouraging, the people are without excuse in that they have received the invitation. We have been invited by the lady of the Welfare Home to conduct meetings there.

Then December 10th to 19th Bro. Steyn held a 'Bible Forum' at Pinelands. Bro. Tex Williams, from Austin, Texas, now working at Port Elizabeth, S.A., preached at these meetings, where average attendance was thirty-five. The outcome of this campaign resulted in five being baptised. Since Bro. Steyn started at Pinelands six months ago, twelve have been baptised.

On December 14th we held our 'Young People's Anniversary, in the rendering of hymns, anthems, interesting messages and a demonstration of 'Naaman the Leper' to a record attendance. These young people are an asset to the work of God.

T. W. HARTLE.

OBITUARY

Bristol, Bedminster.—We regret to report that our Sister Lily Gould passed to her rest on December 23rd, 1957, after much ill-health. She was laid to rest on December 30th, Bro. F. W. Wills conducting the service at the chapel and graveside. Our sister was quietly confident of a sure and certain resurrection. We mourn her passing but not as those without hope, for we know we shall meet again.

A.L.D.

Ilkeston.—The church has suffered another loss in the passing of Sister Florina May Booth, on December 25th, 1957, at the age of sixty-four. This was a shock to all of us, for she was with us a week before she died. Since her baptism on March 11th, 1953, she had been a very faithful and loyal disciple

of our Lord. She was never absent from the meetings of the church except when illness prevented her. Pretence, insincerity or inconsistency found no place in her life. She enjoyed her worship and fellowship with her brethren, and faithful messages delivered from the Living Word. We sympathise with all her relatives who, with ourselves, will greatly miss her cheery presence and kindly help. We hope and pray some of them may be so impressed by her life amongst them that they also may be led to follow Christ as she did. We thank God for such a fragrant memory. The funeral service was conducted where she worshipped on December 31st, 1957, by the writer.

S. JEPSON.

CONFERENCE COMMITTEE

Resolutions made at the meeting held on December 7th, 1957:

That the funds entrusted with the committee be available to assist any church in the undertaking of evangelistic work. Any church willing to avail itself of such funds please write the Committee's Secretary, Arthur Hood, 45 Park Road, Hindley, Lancs.

That £200 of the funds be used for the part support of Bren. Bell, Orrel and Short, missionaries in Northern Rhodesia. Such sum to be administered under the discretion of Bro. F. Murphy, at present resident in Lusaka.

That we request the Slamannan district churches to release Bro. D. Dougall for a missionary effort among the fishermen in Great Yarmouth during the herring fishing season 1958.

It will be of general interest to state that £107 of the funds entrusted with the committee were used to cover the expenses of the mission among the seafarers during the herring fishing season 1957.

We desire to place on record the gratitude of the fisher brethren and of us all to the Slamannan district churches and especially to Bro. D. Dougall for his untiring selfless services.

A. HOOD, Secretary.

COMING EVENTS

Morley, Zoar Street.—Anniversary Tea and Meeting, Saturday, February 22nd. Tea 4 p.m., meeting 6 p.m. Speakers: Bro. Leonard Morgan (Hindley), Bro. John Pritt (Blackburn). Chairman: Bro. Harold Baines (Morley). A welcome for all.

Ulverston, Burlington Street.—Anniversary meetings, March 15th and 16th, 3 and 6 p.m. Tea 4.30, Saturday. Hearty welcome. Please write W. Crosthwaite, Ford Villa, Hart Street, Ulverston.

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CHANGE OF ADDRESS

Andrew B. Morton, 7 Stepford Path, Easterhouse, Glasgow, E.3.

A SUMMER CAMP

In response to requests from many young brethren, a summer camp is being arranged. The dates: Saturday, July 26 to August 4th, 1958. The place: Pad-dock Wood, Kent. All inquiries to A. E. Winstanley, 43a Church Road, Tun-bridge Wells, Kent.

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Forthcoming events and personal notices: 3/- for three lines minimum; 8d. per line over three lines.

EVANGELIST FUND: Contributions to R. McDONALD, "Aldersyde," 10 Mardale Road, Bennett Lane, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 45 Park Road, Hindley, Nr. Wigan.

NYASALAND MISSION. Contributions to W. STEELE, 31 Niddrie Road, Portobello, Edinburgh, Mid Lothian.

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